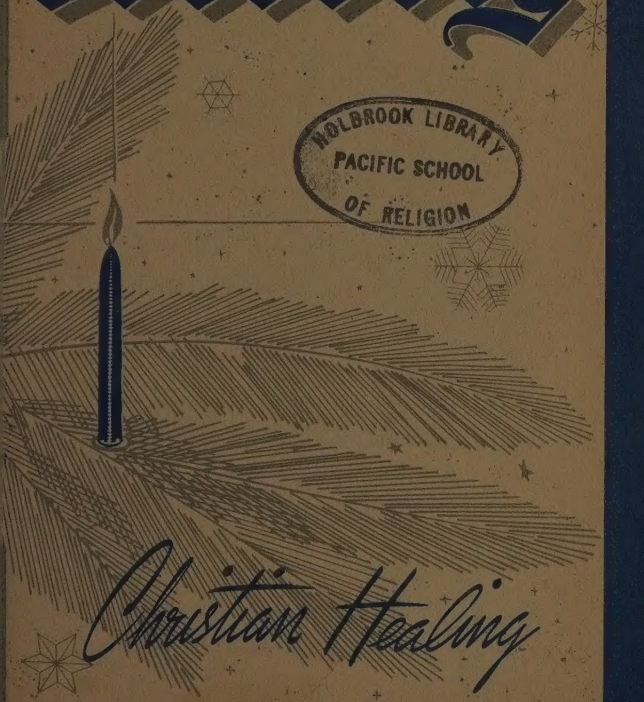
ECEMBER 1944

Unity



HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Christian Healing

In This Issue

Health and Prosperity, *Charles Fillmore* - - - - - 1
The Time for Gifts, *Zelia M. Walters* - - - - - 5
"Comes God behind Them," *Florence E. Greenwood* - 19
Keeping the Law, *W. Ashley Hawley* - - - - - 23
Thy Love Is Sufficient for Me, *Beverly E. Finch* - - 30
Holding the Spiritual Front, *Kathryn Sanders Rieder* - 36
Sunday Lessons - - - - - 43

REFERENCE USE ONLY
CHRIST MEMORIAL UNITY CHURCH BAKER LIBRARY

Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: The birth of the Christ in my soul transcends all earthly things, and I praise God for enduring life and health.

Prosperity: The gifts of the Christ enrich mind, body, and affairs, and I praise God for enduring prosperity.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 101 — DECEMBER, 1944 — NUMBER 6

Health and Prosperity

CHARLES FILLMORE

WHAT IS THE greatest event that has ever taken place on this earth?

Great events recorded since the dawn of history are numerous and the question of which is pre-eminent is open to debate. There are great events in nature and great events in the affairs of men. World War II will doubtless go down in history as the most important and far-reaching event in the history of the race. Paul taught the Athenians some twenty centuries ago that God made all nations one, and we are just now being brought to a realization of its truth. When we recognize this unity as including all nations a great race solidarity will follow, especially if we cultivate the good-neighbor panacea, love.

Geologists read the prehistoric record of the earth's crust for marks of great events, and there are also some of a legendary character on which we speculate with interest. For example, we are eager to know the facts of the catastrophe that overtook the fabled Atlantis, mentioned by Plato. That the earth, our little

speck of dust in the mighty galaxy of the heavens, has had some terrific shocks in her lifetime, her rugged surface shows.

That our planet has a soul and can remember her past is not taught by our men of science, but analogy and logic bear witness to its truth. At some time in the past an event must have suddenly chilled its salubrious climate and ushered in the glacial period. Science has detected a "jerky" condition in the elements that surround and infold the earth, which the metaphysician says may be the remembrance of a planetary blow given her by some passing body. So nature tells us of tremendous physical events that have convulsed the face of the earth. Noah's flood was a great event but there have been others fully as remarkable, of which we have no historical accounts.

But these events which have so frightfully marked the earth are weak when compared with an event that took place 1944 years ago in a little corner of the earth called Palestine. That event was the birth of a child called Jesus. His birth was not accompanied by the pageantry of men, in fact it was unusually poor and bare. Yet it portended the transformation of the whole world. That little babe was a real conqueror. He was the royal rider on the white horse, "and there was given unto him a crown: and he came forth conquering, and to conquer."

This greatest event of the world's history has not been in any way engraved in the soil of the earth, yet it has affected the people as none other. The birth of Jesus is remembered every time a transaction of any kind takes place; even when a common letter is written the month and year of that great event is indicated at its head. The influence of Jesus' thought is so tremen-

dous as to have transcended the records of our common world. While He is not counted among the world's immortals He is carried in the race mind as God Himself.

Civilization with spiritual standards did not exist until Christianity was introduced to the barbarian tribes of Europe. It is reported that when Disraeli was prime minister of England he was twitted by a colleague in Parliament about his Jewish ancestry. He replied, "When your ancestors were savages roaming the forests of Brittany and Germany, mine were princes and kings living in palaces and temples." History proves this to be true, but history does not give to Jesus Christ the credit for lifting the nations of the world from darkness to light.

Neither the religious nor the scientific world has associated Jesus and His doctrine with the physical elements of the universe, although Jesus often compared Himself to light and substance or bread. Now as we begin to delve into the primal source of matter, radiant and static, we find that it emanates from ideas, from which all things proceed. When Jesus announced, "I am the light of the world," He was stating a scientific fact that modern science is beginning to grasp. Sir James Jeans in his book, "The Mysterious Universe," says: "For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world around us. Today science can no longer shut the door on this possibility; she has no longer any unanswerable arguments to bring against our innate conviction of free-will." Jesus not only proclaimed

that He was the light of the world but He included us in that light, "Ye are the light of the world," which was followed by a call to action: "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

Jesus not only made union with the ideas that form the light but He also turned the current into the minds of others and they became centers of radiance that flashed up into the superconscious or heavenly mind.

The announcement of an American scientist that the atom was no longer conceived as matter but as mind has given increased significance to the repeated affirmations of Jesus of His work in and with the light. He had made contact with the source of light and He was raising its potency for the whole race. So all nature was vitalized by the more abundant life and light of the Great Master.

Not only did nature receive more light and life through Jesus but He also baptized with Spirit light and understanding all persons who believed in Him. "While ye have the light, believe on the light, that ye may become sons of light."

Occultists have long taught that we are all radiating centers of light and intelligence and that nature is stimulated or depressed by the emanations of our minds and bodies. When a great soul like Jesus is born into the world, everything is lifted up. So Jesus was stating a scientific truth when He said, "I, if I be lifted up from the earth, will draw all men unto me."

As we gain a deeper understanding of the spiritual power of Jesus we shall see that His birth and life was the greatest event in the evolution of man; and as the years go on we shall more and more appreciate and celebrate Christmas.

The Time for Gifts

ZELIA M. WALTERS

MISHAEL at times had an uneasy feeling that a good son of Judah ought not to love a Roman ruler. But it was difficult to hate Vitellius. Even the dour elder Simeon, who declaimed against all Romans, said in fairness, "The ruler Vitellius deals justly."

But greater than that was Mishael's silent protest when he heard.

He was remembering that as a tiny lad he had been hurrying along the dusty road to Capernaum, beset by fears—for darkness was near—and there had been bandits on this road. A troop of horsemen had appeared on the road. There had been no place to hide, and while he had stood there trembling the riders had overtaken him. A man had stopped beside him.

"Lad, you should not be alone on this road. Get up on my horse, and I will take you with me into the town."

He had scrambled up and clung to the man's belt. This man had been a Roman, who seemed to care that a Jewish child got home safely. He had heard the man addressed as Lord Vitellius. In a few minutes they had reached town, and the ruler had stopped to let the boy down.

"Thank you, sir," he had said earnestly. "I pray that some day I may serve you."

"Why, you are a well-bred lad," the Roman had replied, "to seek to repay favor with service. What is your name? Mishael, son of Adoniram. I will remember.

The time may come, for the ways of the gods are strange indeed."

Mishael did not see the Roman again for years. When he was thirteen he was sent up to Jerusalem to "sit at the feet" of the learned rabbis charged with the education of Israel's youth. His father visited him each year at Passover time, but Mishael stayed on for his studies. When he was eighteen he returned to his village home. He was now accounted an adult citizen ready for life.

"This man of whom there is so much talk, this Jesus—did you see Him?" Adoniram asked his son that first day at home.

"No; though I heard often of Him. The ignorant people were telling wild tales of His deeds. Some even said He was the Messiah that was to come. But it is blasphemy to call such a common man by such a holy name.

"He was our neighbor, and the city rings with tales about Him. They say that He makes cripples to walk and the blind to see. But He is of evil omen for Israel, for He draws crowds about Him and awakens Roman suspicions."

Mishael wanted to ask about Vitellius. But he was shy at showing how much he admired the Roman.

But next day a note was brought to the door by a Roman soldier:

"To Mishael, son of Adoniram, greetings: It has come to my ears that you have come from Jerusalem where you were instructed in much lore. There is a matter over which I must set a man of learning possessed of skill and a sense of justice. Will you visit me today that we may discuss the matter? Vitellius, Ruler of the District."

Mishael was thrilled. A lawyer's work already! He paused only to show the letter to his parents before setting out.

Sitting with Vitellius, he heard the story. The matter was the settling of Vitellius's father's estate in Ephesus. There were lands and slaves to be disposed of, monies to be collected, accounts settled. Did Mishael think he could attend to it? With youth's high courage he said yes. Vitellius said a gracious word of what he had heard of Mishael's scholarship in Jerusalem and of the honorable traditions of the house of Adoniram. He asked Mishael to prepare with haste, for a ship would sail from the seaport a week thence. He gave him money and credits for the journey and directions that seemed to the young lawyer unusual. Justice must be done to every claimant, the family slaves were to be set free, all the kinsfolk in Ephesus were to have a gift in memory of the departed, and offerings were to be made in the temple.

With a scroll of authority signed by Vitellius, and flushed with triumph, Mishael then returned homeward.

As he went through a neighbor's vineyard a girl came running from behind the winepress. She did not see him until she was almost upon him in her flight. He caught her to keep her from falling, and she cried out in alarm. Then she was smiling.

"Mishael, welcome home. We've heard with gladness of your honors."

"Miriam!" cried Mishael. "Can it be you? Why, you've grown up."

"Did you expect I would stay a little girl while you were in Jerusalem becoming a great person?"

"I can scarcely believe this is my little playmate."

Then shyness came over them. Miriam looked up, then down.

"I must go and call my father, because the wine merchant has come," she said and hurried off between the rows of vines.

Mishael waited till she was lost to sight. How lovely she was with that veil of dark hair over her shoulders, how charming her smile, how sweet her voice! She had been his adoring little neighbor when he was a big boy, but surely she had not been so lovely then.

He walked home more slowly. Even while telling his parents the wonderful news his thought kept going back to the vision of the vineyard.

"Vitellius trusts you greatly," said Adoniram. "My son, be diligent to deserve the trust. Pray the God of Israel for wisdom."

"I will indeed, my father."

At the supper table he spoke casually. "I met our neighbor Miriam."

Said his mother: "She is a lovely maiden and as good as she is beautiful. We might visit the family this evening. Such old friends will be glad to greet you."

So a little later Mishael sat in Nathan's house. While he answered the questions of the older people he looked across at Miriam. She did not speak, but her eyes were wide when he told of the journey before him. After a while Nathan and Adoniram went to look at the new winepress, and the mothers examined a piece of unfinished tapestry. The two young people were alone.

"Miriam," said Mishael, "will you think of me sometimes when I am away?"

"Oh, yes, Mishael, I shall pray for you each day."

"And you'll be here when I return?"

"Yes, I surely will."

Mishael saw Miriam each of the few days he was at home. Their love-making did not get beyond shy, half-spoken questions. But each knew the other's feelings. As they parted Miriam said again, "I will surely be here when you return." And Mishael with his voice breaking said, "Your face will be ever before me." Then they said good-by, and Mishael went away.

* * *

Mishael came home a year later. It had been a hard year of labors that taxed the wisdom of the young man. But at length everything was done, well done, he believed. Like a good envoy he went first to the house of Vitellius to give his report.

The Roman received him with that manner of affectionate trust that had bound him so close to this friend. Mishael gave his report, and was praised for the way in which he had attended to even small details.

"My trust in you was not misplaced," said Vitellius.

A Greek servant passed through the court, and Mishael saw a look of such understanding between master and slave that he stared. Vitellius caught his intent look and smiled.

"You marked the young Clitus. He saved my life at the risk of his own when we were shipwrecked. So we were close to each other. Then he was raised from sickness, from the very door of death, by Jesus of Galilee."

"By Jesus!" cried Mishael. The name of that upstart false leader.

"Yes. Have you seen Him? You, a Hebrew, should know Him. The breath of divinity is in Him. You cannot speak with Him without feeling it.

"I'll tell you the tale and then ask you to undertake another task.

"Clitus fell sick of the fever. The Roman doctor and I too knew he would die before night. Then my steward, just in from the market place, told me he had seen a magician called Jesus, who could heal people. The steward had seen a cripple rise and walk at His word. So I rode in haste into town. I did not need to seek Jesus. He was seated on a bench in the center of the crowd, talking quietly. I heard His words of life as I made my way to Him. He looked at me kindly. It was then I knew He was more than man. I fell at His feet, saying, 'Lord, my servant lies grievously ill.' He said, 'I will come and heal him.' There came over me such a feeling of my unworthiness and of His goodness that my heart was like to burst. But Clitus might not live till we got to my house. In terror I cried, 'Lord, but speak the word and he will be healed.' He said, 'Believest thou this?' With all my heart I answered, 'Lord I believe.' He saw truth in me, for He said, 'Go thy way; as thou hast believed so be it done unto thee.' Then He looked at the men near Him and said, 'I have not found so great faith; no, not in Israel.' I rode home, not hurrying, for I knew beyond all doubt that Clitus was well. When I came into the house he was sleeping, his fever gone. When he awoke he was well. The servants that had watched beside him told me that when they thought he was drawing his last breath he suddenly turned over and began to breath quietly. It was at that moment that the Lord had spoken. So I told them all that had happened, and now this household reveres Jesus as Lord.

"Next morning I went into the town to give the Lord my thanks and a gift of gratitude. But He was

already gone. I talked with others who had heard Him. They tell me He has come to set up a new kingdom of peace and good will. He does not want soldiers to fight for His kingdom, which is to come as the light comes, covering the whole earth, though foolish men try to hold it back. But though He wants no soldiers He will need gold. A kingdom cannot be set up without gold. I have set aside a precious jewel of great price as a gift to Him. When the kingdom is set up He can sell it if He chooses, and have much gold. I think He is a poor man, though He looks a prince, and perhaps He knows the secret of all riches. But rich or poor, the jewel is a fitting gift for one of royal estate.

"I have heard that He is on His way back to Capernaum. Will you go to meet Him and present the gift? Then tell Him that I pray Him to honor my house with His presence. If He could come here just for a day, I could tell Him what is in my heart and learn how I could serve Him."

"I will seek Him out," said Mishael slowly. What he had just heard had shaken him to the depths. This Jesus, this troublemaker—impostor—was He indeed more than man, holding the power of health and life in His hands?"

"Go then to your home, that your parents may rejoice over your return. In three days return to me and I will give you the jewel, and you shall seek Him."

Mishael came unannounced into the room where his parents sat at supper. He was deeply moved by his welcome. His mother's tears and embraces, his father's deep-voiced "Now thanks be to the God of Israel, who doth wondrous things," even the old servants' beaming on him, all told him that he was a part of this little group banded together by love.

Sitting at supper, he told the tale of some of his adventures and listened while family matters were recounted. After a while he found that he was waiting for some mention of Miriam. He was sure that both her parents and his own had approved of their friendship. Perhaps she had married? Perhaps she had died while he was far away. He dared not ask.

But as he went out the next day he felt he must find out. He thought that his mother was watching him anxiously as he left the court. So he did not turn toward the neighboring vineyards until he was out of sight of the house. Then he came through an olive orchard in haste and to the place at the entrance to the vineyard where he had first seen her.

Why, she was there! She sat on a stone before the door of the little building that had housed the wine-press in former days. He stole up behind her silently. But he thought in time how startled she would be if he touched her.

"Miriam!" he said, his voice thrilling on the name.

She sprang to her feet, facing him in one motion. She thrust out her hands to ward him off. Her face was a mask of horror.

"Unclean! Unclean!" she cried, her voice a thin shriek of despair.

He stood still. He looked upon that lovely face those clear eyes, the bright hair over her shoulder There was only the perfection of beauty. But some where within that graceful body was the seed of a lin gering, agonizing disease. God of Israel! That such a thing could be!

"No, no, Miriam," he said.

"Yes, Mishael. For three months now I have lived in this little house alone. The plague is growing. I

am doomed. My parents' hearts are broken. I sorrow for them even more than for myself. All our bright hopes, all of the joy I dreamed of when you should return—but now, Mishael, we must say farewell. You must never look upon my face again. Remember me as I was that day when we were so happy. Go forth into the world. Be happy. As I wait for death I shall pray that all may be well with you."

"Miriam, I will stay with you. Life without you would be empty."

"No, no, Mishael. Well, I know your generous, loving heart. But that would be a load too great for me to bear. No, go now, beloved. The God of Jacob be your guard and guide."

There was no need to ask where Mishael had been when he came into the house. His parents turned their eyes away from his grief. He shut himself in his room, and after what seemed an age of black despair he heard his mother's gentle knock at the door.

"Come, my son, and sit with us. Our hearts are one with you."

He came out then and let her tender hand lead him back to the family. They did not even talk of the tragedy. There was nothing to be said.

But next day as he lingered outside the door he overheard his mother saying, "According to the tales of the countryside this Jesus of Nazareth has healed lepers. If such a thing could be, we should know that salvation had indeed come to Israel."

"Dear wife, give no credence to these tales of the ignorant. You know that such a thing could not be," said Adoniram sadly.

But Mishael was suddenly standing tense. Jesus! The Healer! Suppose He could. He had healed the

fever. To be sure leprosy was a much worse thing. But perhaps—stay, was there not a tale that He had restored eyes to a blind man and also that He had bid a man with withered legs to get up and walk. When Mishael heard these things he had smiled in a superior way. But he was not smiling now. A great hope stirred in him. Then he remembered the commission of Vitellius. He was to seek out this Jesus and give Him a gift. If he came near Him he could see and hear for himself, and if he did find out He was able to heal—his heart melted within him at the thought. He had told Vitellius he would start the next day. But no, he would go to Vitellius now and tell him he was starting at once.

He had meant to keep his own counsel, but when he stood before his Roman friend, a kind question about what was troubling him brought the whole story pouring forth.

"Put away your sorrow—certainly He can heal leprosy. He is the lord of life and can do all things!"

So without delay Mishael was off on his double mission. Men he met on the road told him that Jesus was even nearer than he had thought. As he walked with hurrying steps along the road southward a man told him of seeing the Lord only two days before; the next man had seen Him the day before. "Something must be done about that man," said the traveler. "He is setting our people in a turmoil. They told me that in yonder village they laid their sick out in the street as He passed along, and He healed them all. Now sensible men know such things cannot be. He must be called to account and checked."

But Mishael brushed all that aside. "Did he heal lepers?" he asked.

"Surely not. Who could heal a leper?"

But Mishael was already on his way.

Only a few miles farther along the road he saw the Master.

He was seated on a well curb in the shade and even here, far from town, a crowd was about Him. Mishael pushed through the crowd until he could see. But when he stood where he could see Jesus' face he paused. This was in truth no common man—majesty, power, but more than all else, love shone out from that quiet presence. A farmer and his wife had brought food, and they were waiting with such devotion that Mishael wondered if one of them had been healed. The Master and His attendants were eating. Then the crowd divided. Two men came through carrying a third person, a youth so horribly deformed that Mishael turned his eyes away after the first glance. They laid the cripple down before the Master.

"Lord, have mercy. He is a faithful son of Israel, and he hath thus bound by Satan from the day of his birth."

"All things are possible if thou believest," said the voice.

Mishael could scarcely draw his breath as he heard these words.

"O Lord, help me to believe. I do believe. I do in truth," cried the cripple.

"According to thy faith be it done unto thee."

The world stood still to listen. The cripple sat up, put out a hand to his father, and drew himself to his feet. He took a step or two, then turned to fall down before the Master. Mishael heard the cries of wonder and rejoicing as he ran.

"Now! Now! I must bring my beloved to Him,"

his heart was saying. The sun was still high when he came through the vines to Miriam's shelter.

"Come, beloved. Jesus is here on the Capernaum Road. He will heal you."

"No," she said faintly, leaning against the door.

"But yes. I saw it with my own eyes. Come, let us go at once lest He pass us by."

He reached for her hand, but she would not let him touch her.

"Go before, and I will follow," she said.

It was thus they came out to the highway. Now people were passing and Miriam would go no farther. She had no right to come near to others lest she spread the dread plague. But Mishael did not mind when she stopped beside the way. He could see that moving cloud to the south, where the crowd was walking along with Jesus, listening to His words, beholding His deeds. Mishael's whole heart was a prayer.

"O Jesus, lord of life, give us healing!"

Yet with his supplication he had no doubt. In just a few minutes now——

When the crowd was opposite them he seized Miriam's hand, and would not be repulsed. He was drawing her through the crowd. But Miriam, faithful to the Jewish rule was saying, "Unclean! unclean!" The crowd parted so that no one would touch them.

Now they were in a cleared space before the Presence.

"Lord!" said Mishael. He could say no more.

"I am a leper," said Miriam. "My beloved prays Thee to heal me." She gazed a moment longer. "And I pray too that I may be clean—if Thou wilt."

He did not raise His voice, but a great silence had fallen. Mishael thought afterward it was as if the whole

world were listening for those words. When they came it was as though a trumpet sounded clearly: "I will; be thou clean."

No one moved. Miriam gazed wide-eyed, incredulous as she felt the healing tide flowing through the hideous plague that marred her body. Then adoration kindled a light that shone through her face.

"Lord! Lord! I am healed. What shall I render unto Thee for all this?"

As though Jesus were returning the response of the Psalmist's prayer He answered, "Take the cup of salvation, and call upon the name of the Lord."

The crowd was pressing close again. Others came to ask healing, and Miriam and Mishael were pushed back. When they could think again they were walking hand in hand toward home.

"Beloved, now indeed we are one, for the Son of God hath joined us together." He took her in his arms, as a tide of exalted love flowed through them from that fountain of blessing.

As they entered Miriam's home the startled parents came to their feet.

"Jesus healed me!" cried Miriam. "The plague is gone."

They asked no proof, no priestly certification. If Jesus had cleansed her she was clean indeed.

After the two families had rejoiced with them Miriam and Mishael were left to themselves for a while. Mishael started to his feet.

"I forgot my commission. I was carrying a gift from Vitellius to the Lord in gratitude for Clitus's healing. Beloved, I must go and attend to this, for so I agreed. This is a time for gifts. How I shall rejoice to give it into His hands. Perhaps He will visit the house

of Vitellius, perhaps even our house. But before I go, help me: What shall I render unto Him for what He has done for us?"

"It was that I asked Him, and He said ——"

Together they repeated the line from the Psalmist's ancient song of thanksgiving: "I will take the cup of salvation, and call upon the name of the LORD." Comprehension came as they looked into each other's eyes.

"See, Mishael, we will take His cup of blessing, and we will follow Him. It is indeed a time for gifts. Tell Him Mishael, that we two who now are one, are also His. We believe He came from God. We give ourselves as a gift to Him. We give all we have and all we are to do His will. He said to me, 'I will; be thou clean.' And so He says to every man. His will is good and only good, and this we will ever proclaim. Mishael, I have loved you long, and I dreamed of our life together and how beautiful it would be. But now the glory of it dazzles me. We have felt the power of the Son of God, and it will abide with us always."

Mishael raised his bowed head.

"I go now to offer our gifts, beloved," he said.

During the Christmas season mail deliveries may be delayed, so please allow plenty of time for the Unity magazines you regularly receive to reach you. While the Christmas mail congestion lasts into January, practically no mail is lost as a result, but delays do sometimes occur. Will you assist us by waiting patiently for your magazines to arrive? Thank you.

"Comes God behind Them"

FLORENCE E. GREENWOOD

We find great things are made of little things,
And things go lessening till at last
Comes God behind them.

BROWNING lighted a lamp for us when he wrote these words. Mysterious and beckoning, they make a pathway for our feet, a pathway out of boredom, away from dullness, away from mediocrity and inertia. We discover enchantment in common things; and we find that the lure of the unfamiliar can be matched by the enticement of the too familiar. A woman nearly seventy years old once said to me: "Everything I do is fun, even washing dishes!" And that is what life should be: everything should be interesting. For when our thoughts are lifted to the heights, we do not stoop to little things; we consecrate them, and we lift every experience that touches us so that it becomes an act of worship. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those words are a command we cannot lightly disregard, for if we do we lose the poignancy of life. They are a gateway to power and to tranquillity.

Probably no experience in life is more to be treasured than that which comes in those rare moments, beautiful and fugitive, when we catch a vision of the latent possibilities that are ours for achievement; when we are aware even fleetingly of the capacities that are ours, inherent in the wonderful gift of humanity which has been bestowed upon us.

It may be but a flash, but suddenly we realize that we are God's children, that it is possible to win out over every obstacle. Is it health we are seeking? Then we know that health of body and of spirit can be ours if we seek it earnestly and honestly. We know that accomplishment can be ours; that any good thing can be ours.

These high moments come bearing healing, comfort, encouragement when we sense the nearness of God; that He is within us, even within our very self, calling to us, beckoning us upward and saying to us over and over:

" 'And, ere it vanishes
Over the margin,
After it! follow it!
Follow the Gleam!' "

Often these moments come unexpectedly, and we stand in awe and wonder before the unveiled glory of God's revelation to us. It may be that we wake in the middle of the night. In the quiet, lonely dark, swift as a flash of light, comes a realization of the presence of God; and we are no longer alone, no longer fearful, no longer doubtful of our ability to walk triumphantly to our goal, whatever that goal may be. We are not friendless, on an alien star. Now, in this moment of vision we do not think, "The uncaring universe is there and I am nothing" but *"Thou* art there!" God has spoken to us in the stillness and we have heard, and sleep comes again with its haven of peace.

Or God may whisper to us in the sweet soft breeze as we walk at sunset beside a lake. His tangible presence is all about us, and we know that in truth we have "veiled His lovely vesture with the darkness of a name": this calm lake, scarcely ruffled by the cool and

gentle night wind, these dark pines, serene against the many-colored sky—they are His garments, poignantly, overwhelmingly dear. Now the dreary, dusty waste of little runnings to and fro is forgotten. Now the clamoring demands we have made of life are stilled. Now we know quietness. Now we know that He is closer than breathing. We feel a presence about us,

"A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

He also speaks clearly and unmistakably through pain, and suddenly the pain is no longer pain but a window opening upon a mystery in the presence of which we are tranquil, with lips and heart still. There is the pain; but there are we, not overwhelmed by it! In afteryears we find that the memory of the pain is wholly lost in that other memory of the nearness of God. Death passed close to us, but we only smiled; for we knew that God was round about us. And God is life. How could we die?

Perhaps the most precious experience of the presence of God is at the times when He looks at us from the eyes of another human being. A child smiles at us, the sweet innocence of his face holding wonder up before us. A friend speaks to us, and we know with a wisdom not our own that it is God talking in our friend's voice; that it is God revealed to us in the love that is in our friend's eyes; that it is "Jove calling to Jove."

Do we know tragedy and sorrow? Men and women have known heartbreak all through the ages. "That was o'er passed; this will pass also." But how can we believe this when our heads are bowed low? How can we remember that life is an unending journey? This is the candle for today, this is the light that is shining home, the high moment in our life that we have known. It brings to us serenity and an inward healing. By it we may learn to order our life. It teaches us to hold an attitude of wonder toward everything in life, or reverence. We learn that nothing that touches us, no experience that we have, nothing that we do, can be regarded as unimportant. Everything in the world is full of wonder because of our own sense of wonder at the immanence of God. In all phenomena we find the voice of God speaking to us, the presence of God. It is thus that our reach toward God ever exceeds the limits of our immediate comprehension of Him; and this gift of life becomes a precious and a holy thing.

"Raise the stone and thou wilt find Me:
Cleave the wood and there am I."
"Look within thy heart, My child,
And thou wilt see My holy shrine.
Seek Me. Ever wilt thou find Me:
The earth, and all therein, is Mine."

It is a blessed thing to send a Unity gift subscription to a loved one, and it is even more blessed to follow it with a daily prayer that it may bring him a new revelation of the power and glory of the Christ teachings.

Keeping the Law

W. ASHLEY HAWLEY

WHAT IS MEANT by keeping the law, and what are the results of keeping it? These are important questions. We know what is meant by keeping the civil law; it is conducting oneself according to its prescriptions, and the reward is living in peace under its protection. As soon as we break the law we are out of harmony with it and come under its condemnation. For any violation of the civil law there is a punishment prescribed, and the punishment is designed to fit the gravity of the violation. This law is largely a written law.

But there is another law, which is an unwritten law. It is the law within. It is metaphysical law. It is always operative and it never fails. Many civil laws of course are never enforced, but that is not true of the law within. It is always enforced. It can always be depended upon. It is a law of many paradoxes. It is the most liberal yet the most demanding. It gives everything, yet demands everything. It is the hardest law imaginable, yet it is the kindest. The name of this law is the divine law. Would it not be better for all of us to think of it as *the* law. It is all-inclusive, and when it is broken every other law is also broken.

The giver of the law is Jesus Christ Himself; thus it can be called the Christ law. Among Jesus' most important sayings are the words "He that believeth on me, the works that I do shall he do also." Not many words, but what a depth of meaning they contain. Now we are faced with the question "Did Jesus mean

what He said?" Upon the answer to this question very much depends: nothing less than the might and reality of spiritual forces. Did Jesus mean it? Of course He meant what He said; otherwise His sayings are valueless and had better be discarded. There are those who would accept and reject the Christ statements to suit their whim or fancy, but nothing durable can be built on such fallacious procedure. Jesus meant what He said when He made the statement that we could perform the works He did—providing we kept ourselves in touch with the power that operates the law. That means we must be in harmony with the divine law or will.

It is absolutely necessary to be in harmony with the law if the desired result is to be obtained. For instance, in order to become an athlete a young man must obey the rules of physical exercise. To become proficient at golf a man must conform to the requirements of the game, and a person anxious to become an artist must be obedient to the rules of his particular art. Thus if we would have the Christ mind and power we must obey the law of Christ. We must be in harmony with Him. All this we see illustrated in the natural world, where remarkable order and symmetry prevail. The grass grows and the flowers blossom because of the perfect harmony of their functions. Neither can be a law unto itself, but through co-operation of all their forces great perfection is reached.

"I swear the earth shall surely be complete to him or her who shall be complete,
The earth remains jagged and broken only to him or her who remains jagged and broken."

What then is this law which if obeyed brings wholeness and peace? It is the law of the "inward

man." It is the mind in harmony with the mind of Christ. Paul writes, "Have this mind in you, which was also in Christ Jesus." Paul also speaks of putting on "the Lord Jesus Christ" and being transformed by the renewing of the mind. The mind is the beginning, the center, and the end of all things. As a man thinks in his heart so is he. "The kingdom of God is within you." The mind in harmony with God brings everything desirable, but when there is disharmony there is sickness and an end of all things lovely. That is the law: nothing more, but nothing less. This mental attitude brings perfect freedom. Saint Augustine puts the matter very simply: "Love God and do anything."

It is almost impossible to imagine greater disharmony than that of an instrument out of tune. When played with others such an instrument produces discord and spoils the performance. Life that is not in harmony with the law is like that; the beauty of the whole is marred and there is lack of orderliness of pattern. We are accustomed to the phrase "law and order"; there must be obedience to the law before there can be order.

Plato said, "If the head and the body are to be well you must begin by curing the soul." This is the Christ principle. Wherever it is followed marvelous things happen. "He that believeth on me," he who has faith in divine law, shall do the works that I do. That is the Master's meaning. We must have faith in the law. What would you think of an American who, if asked whether he thought the United Nations were going to be victorious in the war, should reply by saying in a lackadaisical way, "Perhaps so, but we never know," or some similar thought? We should be instantly convinced that he had little faith in our cause and was not

giving it his wholehearted support. How different is the attitude of the man who declares, "I know we are going to be victorious." This is the attitude that comes of faith. We become part of that in which we have faith. Whatever it may be, it represents us, we in turn represent it, and it becomes our very life.

In reading the New Testament one is impressed with the number of times Jesus uses the word faith. He stressed it and made it all-important. We read that Jesus "saw their faith" and a remarkable healing took place. "Thy faith hath made thee whole," He said. Elsewhere we read, "He did not many mighty works there because of their unbelief." "According to your faith be it done unto you." Can anything be simpler than that? The fault is "not in our stars, but in ourselves," if we fail to demonstrate the beauty and wholeness of life. Our greatest need is faith in the law of Christ and the demonstration of that law. When there is faith there is harmony, peace, and good will. From the metaphysical standpoint there is only one thing that interferes with wholeness and beauty of life; it is inharmony. One may as well try to stop the waters of Niagara as to expect to produce any desirable state while inharmony exists. Inharmony is the sand that clogs the wheels, it is the blight that arrests development, it is the poison that brings death.

It is not enough to treat effects; we must get at causes. Why is there sickness, disease, poverty, unhappiness? The answer comes when we investigate the cause; it is always the same: inharmony. Break the law and the penalty has to be paid. Whenever the law is broken dire consequences are inevitable. Our world today is a sad, tragic world. Why? Because the law of love and brotherhood has been broken and there has

been substituted for this law the law of greed and lust for power.

"The tissue of the life to be
We weave with colors all our own,
And in the field of destiny,
We reap as we have sown."

The "field of destiny" is here and now. The field is what it is as a result of our thought life. Every time we think evil of someone, every time we allow envy, greed, hatred, or malice to govern our thought life, every time we repeat gossip that is unkind and untrue, the same thought comes back again, increased a thousandfold, and leaves its bitter acid in the blood, and life becomes a life of discord and disharmony.

"Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed."

The old revivalists expressed a true thought in a crude way when they said, "Get right with God." This after all is the only panacea for all our ills and the end of all man's desiring. In building a house the most important thing is the foundation. No one would think of erecting a house upon a weak and unsure foundation and expect it to withstand the storm. How much more important is it then to have a sure foundation for the house of life; and the foundation of this house is recognition of and obedience to the law of God.

We must begin by cleansing our mind. Wrong thinking is the mother of wrong doing. To think wrong is to act wrong. No progress can be made until fallacious thinking has been eliminated. The healing must first be within. God wishes us health, well-being, and wholeness of life, all of which are conditioned upon

attunement to His law: obedience to it. "Thy sins are forgiven," said the Great Healer, and upon those words followed healing of body. Obeying the law means placing God first in all things, attunement and harmony with Him; and when we do this it follows "as night the day" that well-being is our inheritance.

Paul said, "All things are for your sakes." There was but one condition: obedience to the Christ law. The words are true. All things are ours; they are offered to us, they come to those who obey the law. Obedience must start with the life within. There must be harmony with God, and then disharmony of any kind is impossible. Start with "being"; then apparent miracles take place. We must be fine before we can feel fine. All things are ours, all things without qualification. Would we accept them? Then we must keep the law.

A Christmas Carol

Still grows the evening o'er Bethlehem town
Where to mankind the Lord Christ hath come down;
Rockaby, hushaby, rockaby, hushaby.
Still grows the evening o'er Bethlehem town,
Clear through the darkness the star shineth bright,
Guiding the traveler by its wondrous light
Where in a manger so cold and so bare
Cradled is Jesus, so holy, so fair.
Softly His mother sings sweet lullaby,
Over Him watch heavenly hosts from on high.
Rockaby, hushaby, rockaby, hushaby,
Sing we the Christ child a sweet lullaby.

—SELECTED

The Winged Globe

WE OFTEN are asked to explain the meaning of our Unity emblem, the winged globe. The winged globe or sun disk, as a religious symbol, had its earliest use in Egypt, but it is found in various forms in the religions of other races. It represents the relation existing between Spirit, soul, and body. Soul gives wings to the body. Spirit is the enveloping principle like the atmosphere in which both soul and body exist, and from which they draw their inspiration.

The winged globe is also a symbol of the earth and its soul. The earth has soul, as have its products of every description. All exist in the luminiferous ether, the *anima mundi,* the divine mother. When the people of the earth lift up their thoughts to God then the planet takes wings into a higher radiation of universal life—the mortal puts on immortality.

As man develops spiritual consciousness, he attains the realization of the soul as the wings of the body. Back of the soul is Spirit, which quickens and energizes the soul; that is, gives the soul wings. Artists paint their angels with wings, representing in this way their freedom from physical fetters. But the soul does not have wings like a bird. The life activity of the soul is quickened by Spirit until it rises above the thoughts of matter and floats free in the ether or fourth dimension, which Jesus called the kingdom of the heavens.

Follow the teachings of Unity and you will realize for yourself that you are the winged globe.

"Unto you that fear my name shall the sun of righteousness arise with healing in its wings."

Thy Love Is Sufficient for Me

BEVERLY E. FINCH

GOD IS LOVE. Love then is God's very self, and His self-givingness is the principle that brought the world into form. In the beginning love said, Let there be. And love is still saying, Let there be, and bringing into being every lovely thing that our hearts desire, both material and spiritual, day by day.

All our loving thoughts and actions are as drops of water from the ocean of love, God. They come from God and eventually go back to Him, as every raindrop comes from a cloud and in time is again drawn up to become part of a cloud. Although the drop of water appears for a time to be separated from its source, it is always one with it in its nature and purpose and in due course will go back to the whole. As the raindrop is an individualization of a mass of moisture above the earth, so is each good thought and act an individualization of the one good. The cloud individualizes itself into a shower of many drops to bless the earth beneath; likewise does God shower us with blessings, using His sons and daughters as His instruments.

Love is unrationed. Moreover there are no artificial substitutes for love. Today as we walk through the aisles of a food store, where many articles are rationed, we see a few little cards that read, "Not Rationed," and regarding each one we ask ourselves, Is this something I can use on my home table? We then pick up as many of these articles as our family can use. These tangible products are not more necessary for our consumption than the several spiritual products of the

Most High, although we are prone to forget the great truth that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Let us never forget that love is unrationed.

In the omnipresent, all-sufficient God consciousness there are twelve basic products or powers, prepared for man's use, and the one of greatest importance is love; for to love abundantly is to live abundantly. In His capacity of self-givingness God conferred upon man all twelve of these powers, as much of each as he will appropriate and feed upon in the building and upkeep of his individual consciousness, and put to use in his environment and association with his fellow man. There are no small coupons saying, This much and no more. But man has himself rationed his God-given powers through his own restricted concepts. Not realizing how much of God's love is locked up in his heart, he doles out his love only to those who appear on the surface to deserve it according to his human estimate, an estimate that belittles not only his own capacity for loving but God's as well.

Why is this so? Because man will not surrender his heart and his will to the heart and will of God, the all-loving, and allow the Spirit of love to have its large, generous, expansive way with him. It would be hard to imagine the Spirit of love, the Spirit that said, "My grace is sufficient for thee," as saying, "Yes, you may have My love, but I have so many children among whom to distribute it, that I shall have to ration it, according as you prove that you deserve it." Grace and love being words of God that can be used interchangeably, we can know with certainty that His love is sufficient for us—to meet every emergency—and in our heart of hearts we can know that He is saying, "My love is

sufficient for you—not the love you deserve, but the love that is yours through My free gift of grace. My love always has met and always will meet your every human need." So we come boldly to the throne of grace and say, Thy love is perfected in me. By a constructive thought like this we gain a vision of the broadness of the love we can express, embracing all, the deserving and the undeserving, even as the sun shines on the just and the unjust.

Love is a precious gem, whose surface is cut with many facets from which the love light radiates in every direction for the delight of all, if we keep it exposed to the light; but if a diamond remains inclosed in a jeweler's box, where the light cannot reach it, it might as well be one of the many ordinary pebbles lying by the side of the road. As soon as the box is opened to the light the law of its being is put in operation and the diamond throws off a multiplicity of light sparkles, rainbow-hued and brilliant.

In our zeal to reform the world, we sometimes become impatient over the apparently small results of our endeavors to express more of love, may even become so discouraged that for a time we give up trying; but not so with the diamond; it just keeps on being a diamond, expressing its light-reflecting nature. So must we keep on being a loving child of love, letting Him have His way with us, knowing that when we expose our heart to His influence an outflowing of love takes place and we are brought into co-operating with love's divine plan. As long as the diamond remains in the light it cannot help but sparkle and give pleasure. Our part is to give pleasure to one or more persons each day. Someone has said, "There is a vast difference between trying to please and giving pleasure; the first

may gain for us personal praise, the other spreads happiness."

Great desire for any spiritual quality, such as light, Truth, love, or justice, is the power that draws man to God, and as we draw nigh to Him, He will draw nigh to us and manifest Himself as the quality we desire. Himself the essence of love, God is pleased when one of His children longs to express this attribute. James might have substituted the word "love" for the word "wisdom" in his well-known admonition: "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not." The first step toward our goal is to desire to express love, next to will to do so, and finally to cultivate a consciousness that the Spirit of love is acting through us, using us as His instrument to give pleasure.

God as love presents many aspects for our contemplation and as many ways to serve Him, as in our love of beauty, our love of order, our love of intelligence, our love of harmony, and so forth. Love's labor is never lost. Anything of beauty lovingly created is a service to the God of beauty; any word of Truth conceived in love and sincerely spoken is a tribute to our God of truth; any bit of orderliness in the home or office speaks of the divine order of the universe and operates in harmony with it; every prayer for guidance testifies to our love of the one Intelligence and our willingness to rely on its wisdom. Each loving endeavor to promote co-operation between employer and employee is a service to the God of harmony. Any work lovingly performed is a labor of love.

Out of Zion, the perfection of love, God shines forth in even the slightest attempt of any person to bring any of the aspects of His nature into view. The

person may be a gardener, and the love he puts into producing exquisite blossoms or perfect vegetables is a song of praise to the God of perfect love. Back of visible liberty is the invisible liberty of the soul. Every teacher, whether teaching the fundamental principles of arithmetic in a grade school or preaching a sermon on Truth, is by his truly spoken word reducing in part his debt to the God of love, paying his tribute to the fight of life that love gave him in the beginning.

Gold is the coin of the realm of Caesar; love is the coin of the realm of God. "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's" was Jesus' way of telling us to pay tribute in kind where tribute is due. The things that are Caesar's are gold, silver, and other material things. The things that are God's are ideas, such as love, faith, Truth, and many others of like nature. As we store these treasures in the mind, where thieves do not break through to steal, we build up a fund of substance upon which to draw when needed. Love is "a jealous God" in that He demands that we pay tribute in loving recognition of the realities of His Being, such as beauty, peace, power, life, Truth, order, intelligence, harmony, and plenty; and see the nothingness of their supposed opposites.

"I believe in one God . . . Maker of . . . all things visible and invisible." Love is one of these God-made invisible things, invisible as any idea of Mind is invisible until it is expressed. The visible is seen, but the invisible is felt; and feeling is a more highly refined sense than sight. A tree is a visible thing, something we can see and handle; but its cool, welcome shade on a hot summer day is an expression of the invisible part of the tree idea, an expression of the divine love that prompted its creation to supply man's need. Every creation of

God has its visible and invisible quality. Every man and woman we see is a creature come forth from the God consciousness, the visible part of the invisible love he or she is capable of expressing, just as the coolness and the comfort of the tree's shade is its invisible quality made visible—a proof of God's love for His children as divine protection. Many things not visible to the naked eye become visible when we put on our spiritual spectacles and see with the mystical eyes of Spirit.

"O wad some power the giftie gie us
To see oursels as ithers see us!"

These words of Robert Burns have become a maxim with us, but as we look deeper into Truth we find that there are three ways of seeing and being seen: first, as "ithers" see us; second, as we see ourselves; and third, as love sees us. It is ours to appropriate the gift of right seeing. Others may see only the visible, outer aspect that we present to the world, little suspecting the inner hunger for right living that we find it so difficult to express. They see our hasty words, our carelessness and selfishness, knowing nothing of the aftermath of regrets we experience and our prayers for forgiveness. As for ourselves, we often see our faults as too flagrant and fail to forgive them as love would have us do. In seeing ourselves thus we are not obeying the command "Worship the Lord in the beauty of holiness"; rather we are magnifying the evil we see in ourselves, instead of banishing it from our mind, forgiving and forgetting it. But how does love see us? Love is "of purer eyes than to behold evil." To behold means "to hold to, to retain." So divine love is too pure to hold to the evil it has seen, but "unsees" it and "retains" only the good in us, expressed and unexpressed.

Holding the Spiritual Front

TAKE UP THE SONG!

KATHRYN SANDERS RIEDER

Part Six

THE MIRACLE of the spiritual life is seen in the power it gives man to live fruitfully wherever he may stand. In all sorts of circumstances, in danger, in seeming defeat, in the face of opposition, he finds it is the spiritual that enables him to take up the song.

When Edward Bok established a bird sanctuary and built the beautiful pink-marble "singing tower" on a shady elevation in Florida, he surrounded it with a grove of trees and shrubs. At its base was a clear pool of water designed to reflect the beautiful tower. Pink flamingos added to the exquisite scene. Bok's final master touch was to import nightingales from England so that their sweet music might add to the beauty of the bird sanctuary.

To the keen disappointment of visitors the nightingales sickened and died, and their exquisite music seemed lost. Then to the astonishment of all their song was heard again. The mocking-birds had learned the song and were singing it more beautifully than the nightingales.

The song is our contribution to life, and it will not be lost. It will be taken up by another, as was the song of the nightingales. Edward Bok knew what it meant to take up the song. Coming as a child to this country he had but six years of schooling. The family was so poor that he had to search the streets for bits of coal

for fuel. Leaving school at thirteen, he went on educating himself. His first job paid fifty cents a week, but to him this was a huge sum.

He become one of the most successful editors in America. His contributions to American life have helped us all. His efforts in behalf of pure-food laws, sanitary cities, and attractive homes were among them. All of them came from a poor imigrant boy who could take up the song of his contribution to the world.

We too have unconsciously learned the songs of others. Many of the things we now do are the things we admired in another. We learn so much more by the example than by the words of others. We try to keep an open mind because a wise teacher warned us that it would be the only way to keep informed. A cherished friend moves away, yet we go on remembering the exquisite courtesy he showed. We try to put a little of that into our habits. Just in the same way others are learning our song.

At times it happens almost unnoticed. A certain college girl had grown careless. Lack of accuracy and neatness was handicapping her in her work. Unnoticed by herself she had fallen into a "good-enough" attitude or habit. In the office one day the registrar suggested a correction, handing the girl the paper so she might erase the error. She smudged over it, only half erasing it.

The registrar, accustomed to neatness, took the paper and erased the place cleanly. "To erase means to rub out," she said.

The girl realized suddenly how careless she had become. Resolving to improve, she wrote in the correct information. In the days that followed, when she was tempted to slight unimportant detail work, she recalled

this incident. She never forgot this lesson.

A small thing? Not in that girl's life. She went into a field in which neatness or the lack of it meant the difference between success and failure. She was grateful for having been taught the registrar's song of neatness and accuracy. She took up the song gladly.

Recently a noted writer told how his father had struggled to give him a college education, something the father had never enjoyed. The young man did not pass the final examinations and so could not tell his father to come for the graduation exercise. At last he was forced to make the confession and dash his father's hope and delight. He told him that he was not going to graduate.

Instead of a burst of wrath there was complete silence. Then the father said: "That's all right, Homer. I don't care what the professors say. I still think you're smart!"

The boy was so surprised, relieved, inspired, and encouraged that he said he was never the same again. His father believed in him in spite of all this very damaging evidence. He took up his father's song of hope, faith, and courage and went on to prove that his father was entirely right.

The world needs our contribution and we need to make it. At times circumstances seem too much for us. Yet great persons have shown how it may be done. In such times we need to take up the song more than ever. Very often it becomes our salvation.

A teacher left home on a brief trip. He returned to find his child dead. Instead of giving away to grief, he set to work to discover the cause of the disease. The water supply was found to be polluted, and he did not rest until the condition was corrected. Because of his

child's death he made hundreds of other boys and girls safe from the same scourge.

Madame Curie knew what it was to take up the song. Her beloved husband Pierre Curie, at the height of a distinguished career, lost his life in a street accident. Left alone with two small daughters, she refused the national pension offered her as the widow of a great man. She was young; she would continue the work in Pierre Curie's laboratory, take up his professorship at the Sorbonne. She who had worked so long with him, was the only French physicist capable of following up his work. Tradition was swept aside and she became the first woman to hold such a position in French higher education. She took up his song and carried it to greater glory.

Begin now. In the practical working out of the spiritual graces inherent in man the individual stops talking and thinking negatively. Learning to fill his mind with the good, to keep busy, he learns that life is mostly doing. Thought translated into useful action counts. We may think endlessly about the truths in the Bible and similar writings, but unless we act upon them, the good we receive is only a trickle, when it should be a rushing, refreshing, cleansing stream.

Action quickens the desire to take up the song and to sing it through fair days and through those that are gray. It has been said that to travel hopefully is better than to arrive. In these days when change is more than ever our lot this is especially true. To travel hopefully each day is to know a compelling desire to progress.

Begin with the assurance of the power within to accomplish good, with faith in the promises of God, with gratitude at being able to serve. We may progress throughout a lifetime if we are willing to use the cour-

age and inspiration we have received and to proceed on the basis of the good it has meant to us. A professor of religion once pointed out that if we had faith in God we would not worry. We would do our best and leave to Him the final outcome. The forces of good do not die out. Man is a moral being seeking his upward destiny. Nothing is more clear in all that has happened to the race. Though his progress is delayed by his inability to acknowledge promptly that his former course was wrong, man has always surged ahead after seemingly overwhelming setbacks.

Inevitably the cleansing power of good returns. An intelligent willingness to assume responsibility assures the world that the forces of evil shall never again enslave the world. As Jesus drove the defilers from the Temple so shall men of good will deny power to those who have abused it.

Begin where you now stand and take up the song. What person has influenced you most powerfully? What book? What truth? Take it as your theme song for increased happiness. Each good deed, each usefully spent day, will encourage you and those around you. It will be evident that the hope of all life lies in the joy of those who have learned that their life is never so broken and hopeless that they cannot with profit take up the song.

Russell Conwell, founder of Temple University and famous for his "Acres of Diamonds" lecture, took up the song of John Ring, who had given his life for him. John Ring, a neighbor boy, begged to go along when Russell Conwell went into the Union army in 1862 as a captain. The boy took great pride in polishing Conwell's too-glittering-for-regulations sword, which had been presented to him by his company.

Conwell laughed at Johnny when he read his Bible aloud. Johnny finally went outside the tent to read it, but his devotion to Conwell never wavered. During an attack he gave his life trying to rescue the sword for Conwell. Russell Conwell said that the devotion of John Ring slowly made him a Christian. The sword hung in his bedroom throughout his life, and Conwell worked sixteen hours each day, eight for himself and eight for John Ring.

Taking up the boy's faith and song, he became a minister, a teacher, a writer, and lecturer influencing millions. His famous lecture was given over five thousand times, the proceeds always going to a worthy cause. He founded Temple University on nothing.

One evening after church a young man came to him saying that he wanted to be a minister but could not get an education. Doctor Conwell promptly invited him to come to his study one evening for help. The young man brought friends; thus it started. Today the university has over three thousand students, most of whom would have received no training except for the unusual organization of the school.

Russell Conwell took up the song in the belief that every person has the power to win a place for himself. A young woman came to him saying she wanted to go to school but that she made only three dollars a week. While she was telling of the impossible situation Doctor Conwell was studying her expensive hat with some misgivings.

Mentioning the hat, he learned the girl had made it herself. His hesitation vanished. He assured her she could take the millinery course, which she had not known existed. He had the satisfaction of seeing her complete her course and become a success in this line.

Russell Conwell grew in spiritual stature, convinced that "in this country of ours every man has the opportunity to make more of himself than he does in his own environment, with his own skill, with his own energy, and with his own friends."

Each one is meant to take up the song, the great and the small, the strong and the weak. Strength and peace of spirit come as we take up our song of self-expression, as we work at every task. Whatever it may have been that caused our song to break off, we know that it need not continue. Jesus, after all the world was able to do to Him, reminded us, "I have overcome the world." He also said: "Let not your heart be troubled."

Take up the song! Your song of victory.

The End

Christmas Meditation

Ida Norton Munson

The Magi left their gifts and went their way.
The shepherds sought their homes at break of day.
No more the angel voices sang for Him,
And over Bethlehem the star grew dim.
Yet One, who left an empty manger-bed,
Lay safe in Mary's arms, sleep-comforted,
As through the night, across the desert sand,
They fled for safety to an unknown land.
Again shed forth your light, glad Christmas star;
Wise Men, come back with gifts brought from afar;
Join, angel choir, the music of the spheres,
Let "Peace on earth" still echo down the years.
The world's heart weeps. Lord, help each one, we pray,
To find the manger where the Christ child lay.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 3, 1944

UNITY SUBJECT—*Our Present Opportunity.*

INTERNATIONAL SUBJECT—*World-Wide Christian Fellowship.*—John 17:18-23; I Cor. 1:1-3; 12:4-7, 12, 13.

18. As thou didst send mè into the world, even so sent I them into the world.

19. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, *art* in me, and I in thee; that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;

23. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

1. Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2. Unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:

3. Grace to you and peace from God our Father and the Lord Jesus Christ.

4. Now there are diversities of gifts, but the same Spirit.

5. And there are diversities of ministrations, and the same Lord.

6. And there are diversities of workings, but the same God, who worketh all things in all.

7. But to each one is given the manifestation of the Spirit to profit withal.

12. For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.

13. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

GOLDEN TEXT—*Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one.*—John 17:20, 21.

SILENT PRAYER—*The world is already white unto the harvest, and as I thrust in the sickle of love and wisdom I reap understanding, peace, and good will.*

We think of Jesus as one who came to declare peace and good will and express these much-needed states in His daily life, while He taught His disciples the principles that made a life of peace and good will possible to them also and easy to live. When after the Resurrection He told His disciples, "Go ye therefore, and make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you," He described what we commonly consider the means of ushering in the millennium. That almost two thousand years have passed since the words were spoken puts us under a great urgency to obey them both as individuals and as a group of believers.

Each of us is sent into the world to proclaim peace among men of good will. The opportunity for us to

make this proclamation world-wide and to set an example of good will has never been so great as now, when men who profess faith in the Christ and who were reared in the Christian tradition are scattered all over the globe. That they are stationed in Iceland or the Southwest Pacific because of the demands of war does not nullify the opportunity that is theirs as individuals to make the Christ manifest in their daily life.

The fact that as a nation we in the main keep ourselves free from rancor, vindictiveness, and acts of barbarous cruelty is proof that we have already learned the principle of good will among men. Even those of our armed forces who profess no especial faith in a higher power treat prisoners of war with the same humanity they show comrades in arms, and this is done as a matter of course among them. The customary humanity of the good Samaritan is the order of the day among men of Anglo-Saxon heritage whose background from infancy has been that of the Christian religion.

Heretofore our opportunity to make disciples of the nations far removed from us has seemed to be limited to the sending of missionaries. War has made this practice no longer feasible. Until it can be resumed we may continue, as Jesus did, to make disciples wherever we may be. Our consciousness largely determines our influence, and if we keep our mind stayed on God, as He did, we can make our influence felt wherever we go.

To be "sanctified in truth" is to be wholly devoted to Truth in all its aspects. As we attain this status our vision clears and we see aright. The mind focuses on the truth about each subject it turns to, and a perfect image is formed so that our understanding is increased and perfected. Perfected understanding and quickened perception are the "glory" of the Christ consciousness,

and this glory is given to each individual who aspires to know Truth for Truth's sake.

Unity is realized through the understanding of the Christ. "That they may be one, even as we *are* one." We understand national unity. In the same way we can develop understanding of the greater unity that embraces the entire race in its scope. Our military and naval forces, scattered as they are over the face of the earth, turn to the radio for news and thus keep abreast of world events. If all were asked to develop the understanding that enables men to have "the same spirit" in the midst of diversities of gifts, ministrations, and "workings," and were instructed to work toward it, this oneness would soon be a matter of world-wide awareness and universal practice. What seems in the beginning a vague ideal can become a universal working plan almost overnight, with the facilities now available for disseminating information.

The machinery that is now in operation for propagating war can be utilized in propagating Truth, and propaganda will become the "manifestation of the Spirit" of truth. As each nation accepts the truth of universal oneness it will become a part of the "one body" politic or the universal "state." When all form one body war will no longer be resorted to; its destructive quality will be evident to all.

When life is generally understood to be eternal and transcendent, no man will "take" the life of another. The words of Jesus "Be not afraid of them that kill the body, but are not able to kill the soul" will be seen as applicable to time past when men were so ignorant as to think they could gain something for themselves by destroying the bodies of others or separating them from life. We are all members of the one body of Christ,

and to kill the body of another person is to kill one's own soul. It cannot be otherwise. The one Spirit awakens us to the one life.

QUESTIONS

1. What is the mission of each individual?
2. Have we as a nation mastered the principle of good will among all men? What proof of this have we?
3. What determines our influence over others, and how may we make it felt for good?
4. What is meant by being "sanctified in truth"?
5. How may world-wide unity be realized?
6. What awakens us to the one life?

****

Lesson 11, December 10, 1944

UNITY SUBJECT—*Immanence.*

INTERNATIONAL SUBJECT—*Christ in the Home.*—Matt. 19:4-6; Luke 10:38-42; II Tim. 1:3-6.

4. And he answered and said, Have ye not read, that he who made *them* from the beginning made them male and female,

5. And said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh?

6. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

40. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things.

42. But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

3. I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day

4. Longing to see thee, remembering thy tears, that I may be filled with joy;

5. Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

6. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

GOLDEN TEXT—*These things I command you, that ye may love one another.*—John 15:17.

SILENT PRAYER—

"Lord, thou hast been our dwelling-place
In all generations."

Ideally each of us is at home in the Christ. Through the I AM we may identify ourselves with the divine if we will. Through it we may identify ourselves with negation and futility. The choice to be what we will is ours. We make ourselves in the image of our habitual thought, and our habitual thought is our mental "home."

Home is the place where anyone, though on his guard in the outside world, may relax and be himself. To be ourselves may be taken in two ways. We may be our best self or we may be our worst. Where the petty personal self is in the ascendant we are at our worst. This is not the type of "home" that is cherished in memory or that gives peace, joy, or lasting satisfaction in the present.

A real home is a place where abiding values are es-

tablished and developed and where ideals are cherished; where externals are allowed to drop out of mind to give place to the excellencies of mind, heart, and soul. This is the type of home that is held always in memory. It is the rock on which the house not built with hands is reared to stand unshaken.

The home of the mind is in the individual heart. He who builds a haven of peace and rest at the center of his consciousness is at home wherever he may be. At his heart's center he knows himself to be of one mind, and that the mind of the Christ.

Some persons have the divided mind. They do not know their own mind on any subject with certainty. He who is at home in his own heart knows the inner unity that is a symbol of the universal peace. Universal peace is not a state of inert passivity, of lifeless nothingness. The universe is instinct with life, and the divine harmonies of infinite love, wisdom, and power are the elements that "God hath joined together" to establish universal peace, a peace that man puts asunder in ignorance of the all by allowing himself to hold thoughts of strife, hate, and self-interest.

Keeping up the home is the responsibility first of the parents or of those who originally established it, but the responsibility is to be shared in turn and degree by the children as they acquire understanding and competence. Where Christ is in the mind and heart of the parents the children are not left to grow up in irresponsible, selfish ways. They are trained to recognize the meaning of their duty as members of the home and as members of society. They are taught the principles of right living, the meaning of justice, interdependence as a way to freedom, mercy, tolerance, truthfulness, faith in God, exemplary conduct. These

elements in the child's home education are overlooked by parents at the peril of the child's future. Without them he may become, if not a gangster or a desperado, at least an outwardly respectable but inwardly unprincipled member of society.

In addition to the training of children the parents have multiple responsibilities if they are to make their home a real home, where the hearts of the family as well as of visitors find rest and refreshing. The housewife may cumber herself with serving the temporal needs of the family, but this is not the main duty that rests upon her. This duty, shared with the husband, is that of establishing in the home the Christ consciousness, so that all who enter it may feel the uplifting influence of the Christ and try to respond to it. Keeping the atmosphere of the home Christlike is the "one thing . . . needful" that forms the primary responsibility of homemakers. Lacking this atmosphere, home is merely a house, a place to live on the low plane of personality. It is not a place where "unfeigned faith" abides, where "the gift of God," understanding of the life that is in God, is implanted in the heart as a matter of course, and where consciousness of God as man's true "dwelling-place in all generations" becomes the inevitable and priceless heritage of the child.

In the last fifteen or twenty years we have seen unbridled fanaticism aroused by the education of a generation of youth in the cult that the state is the supreme arbiter of right and wrong, the unchallengeable commander of the loyalty and service of its subjects, and that their nation is the "master race" that is destined to conquer the world and rule over it at will. The teaching of the Christ life to these youth in the home would have meant the ushering in of peace on earth instead

of the holocaust in which it is now caught. Lasting peace will not come until this has been done.

QUESTIONS

1. Where is the ideal home of each of us?
2. What makes a real home in the best sense?
3. How may we be at home wherever we are?
4. What is the nature of universal peace?
5. What guarantee of the child's future is found in the fact that parents are in the Christ mind?
6. What is the main duty of the homemaker?
7. What consciousness do we enter into by holding the thought of God as our "dwelling-place in all generations"?

Lesson 12, December 17, 1944

UNITY SUBJECT—*The Christ Life.*

INTERNATIONAL SUBJECT—*Christian Living at Its Best.*
—Gal. 5:22—6:10.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,
23. Meekness, self-control; against such there is no law.
24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25. If we live by the Spirit, by the Spirit let us also walk.
26. Let us not become vainglorious, provoking one another, envying one another.

1. Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.
2. Bear ye one another's burdens, and so fulfill the law of Christ.
3. For if a man thinketh himself to be something when he is nothing, he deceiveth himself.
4. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.

5. For each man shall bear his own burden.

6. But let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

GOLDEN TEXT—*If we live by the Spirit, by the Spirit let us also walk.*—Gal. 5:25.

SILENT PRAYER—*In thought, feeling, word, and deed I am moved by the Spirit of the Christ.*

The Spirit of the Christ is not a vague, insubstantial presence that comes to some persons arbitrarily and passes others by. It has nothing of vagueness about it, for it is as substantial as the love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control that are its manifestations. It is true that it comes to some and not to others, but there is nothing arbitrary or capricious about this. The Spirit of the Christ enters into those who enter into it and who elect to follow the Christ; to those who prepare mind and heart to receive and express it. Unless it is given full, consistent expression the Spirit withdraws from consciousness; for in conformity with the law of growth it must continue active if it is to remain effectual.

Some persons are accustomed to speaking of the Spirit as if it were an external entity that enters the heart and takes possession, commanding and directing

a person to act in a way that he would not act if he were left to his own initiative. The Christ-actuated individual, it is true, acts differently from the one who is moved by the personal consciousness; but when he expresses love it is his own love, not that of an external entity. When he shows kindness, goodness, or faith, it is his own faculties that are functioning, quickened into readier expression than he would be capable of giving them unaided. He has simply come to himself in the best sense of the term. The words "I am alive for evermore" are true of him. He ceases to blame or criticize others and by degrees develops the capacity to act on principle instead of prejudice.

To enter into the kindom of heaven and abide there we must be impartial and impersonal, intent on living the blameless life ourselves instead of holding others to it. As we prepare ourselves to express the Holy Spirit by obeying the law of our being and by dwelling in thought on the Christ Spirit as the inner reality of life, we find ourselves imbued with power to fulfill our destiny as creators of the good life in an orderly world.

There is no law against the expression of Christlike qualities on the statute books or elsewhere. Love, joy, peace, and the like are the law of life for each one of us. We may not obey the law fully, as when someone feels that it is not in order to be filled with joy while others around him are plunged in sadness and sorrow. At such times we may remember that the joy of the Lord is our strength, and know that as we abide in this deep, inner joy we develop strength to give comfort and relieve sorrow wherever we may be. When our entrance into a room "is as if another candle had been lighted," we may know that we are expressing the Spirit of the Christ. We need make no effort to show

joy or put on "the foolish face of praise," for when we are joyful and are inwardly praising the good, the atmosphere of joy and praise radiates from us regardless of perfectly composed features.

Whoever is filled with the meekness and self-control of the Spirit cannot become vain or boastful. He cannot feel envious of the gifts of another. He is centered in an entirely different Spirit, and such attitudes are not possible to him.

Gentleness restores one who has lapsed from observance of the law much more quickly and surely than a faultfinding spirit. The former penetrates a man's defenses and makes him willing to co-operate in building a life or a society, whereas blame arouses opposition and closes the avenues of approach to a person's reasonableness. The meek person sees himself in the trespasser's place and sees the trespasser, turned overcomer, standing beside him in assured self-dominion. Seeing in this fashion is not only believing; it is causing good to become manifest.

Jesus prayed: "While I was with them [the disciples], I kept them in thy name." He kept them by the power of His true thought, by seeing them as they were in Divine Mind. This was His burden, and it was light because He bore it in the Christ consciousness of might and power. We may bear one another's and our own burdens in this way, thus proving the quality of our work as we go.

A contemporary art critic, pleading for an older conception of beauty, has written: "Of what ingredients does food for the soul consist? Beauty. Love. Spiritual consciousness. For many, spiritual consciousness seems difficult to achieve. At times it comes through suffering." However it comes, we shall remain unsatis-

fied and incapable of living life fully and well until we attain it. We shall attain it as we persevere in doing, as a matter of principle, "that which is good" to one and all without fear or favor.

QUESTIONS

1. What are the manifestations of the Spirit?
2. Why do not all enter equally into the Spirit of the Christ?
3. What is our destiny as Christ-filled persons?
4. What is the best safeguard against vanity and boastfulness?
5. How does gentleness compare with faultfinding as an influence in reclaiming those who have made mistakes?
6. How may we best bear our own and one another's burdens?

Lesson 13, December 24, 1944

UNITY AND INTERNATIONAL SUBJECT—*The Ground of Universal Joy.*—Luke 2:8-12; Heb. 1:1-4; I John 1:1-4.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

1. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,

2. Hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds;

3. Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;

4. Having become by so much better than the angels, as he hath inherited a more excellent name than they.

1. That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life

2. (And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life,* which was with the Father, and was manifested unto us);

3. That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:

4. And these things we write, that our joy may be made full.

GOLDEN TEXT—*Behold, I bring you good tidings of great joy which shall be to all the people.*—LUKE 2:10.

SILENT PRAYER—*I perceive the joy of the Christ as I realize that I am a child of God.*

The thinking person realizes that he is alone in a universe of forces that he has as yet learned to control very imperfectly. He knows that he cannot control the expression of forces external to him until he learns to control the forces within him. They are the same forces on varying levels of expression or manifestation, and until he can adjust himself to them and master them he is a pygmy in a hostile world.

The birth of Jesus in Bethlehem is a symbol of the dawning in consciousness of the conception of the Christ as an instrument of victory over these inner and outer forces. Just as the inner forces, uncontrolled,

threaten to destroy us, so the power that masters them also comes from within. It is "born" in us when we first grasp the idea that self-control and eventual control of our world through self-control are possible to us. Bethlehem ("house of bread") is the substance out of which this true concept enters the mind.

The country (consciousness) into which Jesus (the Christ idea) comes has shepherds abiding in the field, keeping watch by night over their flocks. The night of the subconsciousness holds an aggregation of mysterious life forces, in themselves innocent and defenseless (flocks), over which the guardians of conscious thought (shepherds) keep watch. Vigilance in keeping the force of the subconscious thought secure from subconscious race thought that would destroy its purity is the safe course for those to whom the mystery of the Christ birth is revealed. The woman who has the care of a newborn babe must be diligent and constantly watchful of her charge. The Christ idea in the mind requires the same completeness of devotion, the same watchfulness, if it is to develop until it fills the consciousness and dominates the life.

Even in its inception the idea dominates the mind and is an omen of great joy, the deep, abiding joy of spiritual consciousness. By this steadily increasing spark of light, this glimmer of understanding in the great void of ignorance of life and its meaning, we know that we shall in time dissipate the living night that engenders the monstrous forms of fear, hate, and evil in the world, and the dead night or nothingness of the life that is without hope or aspiration. Joy is the outcome of this first glimpse of the possibilities.

A saviour, Christ the Lord, has always been needed and hoped for, always been prophesied. Mankind needs

to be saved from itself, from the evils that it has set in motion in the world. Victor Hugo, a writer of the last century, voiced the hope of the triumph of good over evil even while he saw clearly that the earth has been misused and abused by human ignorance.

Jesus saw clearly that the earth can be made heavenly by the transformed thoughts and acts of mankind. The kingdom of heaven is at hand, but the transformation from hell to heaven must be brought about by a change of consciousness that will put joy in the doing of good in the place of the satisfaction felt by the sense man in doing evil; that will still the voice of self-centered desire with the unmistakable voice of God, "spoken unto us in *his* Son." The worlds, inherently good, created through the operation of the Christ word of power, cannot remain permanently evil but must become "heavenly places in Christ Jesus" as our mind holds fast to the concept of the Christ power, cultivating it in consciousness and living it daily.

The Christ consciousness is not a power developed in us spontaneously, of itself. We must enter into it purposefully and use its transforming power in our individual life and in that of the world. The power through which the worlds were made, the "very image of his substance," is potent to remake a world that has been marred by the ignorance of sense desire until it can be accurately described as part of hell and the lowest part of creation.

The uprightness and love of righteousness that spring from the Christ consciousness and that take form in us in right thinking and doing must be made manifest. "The life was manifested" in Jesus Christ, and it must be manifested in us if we are to have the heaven on earth that it is possible for us to have. One

man cannot make a permanent heaven out of earth. He can furnish the pattern by which it can be made, but all must work together to bring it into complete being and establish it. A beginning can be made now in this work, and it is our joy to see and seize the opportunity to do our part.

QUESTIONS

1. Of what is the birth of Jesus in Bethlehem a symbol?
2. Where do we find the power to gain self-control?
3. What does the darkness in which Jesus was born represent?
4. Why is joy over His birth so great?
5. How is the earth to be made heavenly?
6. What is our part in the transformation?

Lesson 14, December 31, 1944

UNITY AND INTERNATIONAL SUBJECT—*The Basis of Courage for the Future.*—Matt. 16:13-20; II Pet. 3:14-18; I John 3:1-3.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

14. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight.

15. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you;

16. As also in all *his* epistles, speaking in them of these things, wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction.

17. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness.

18. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

1. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and *such* we are. For this cause the world knoweth us not, because it knew him not.

2. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.

3. And every one that hath this hope *set* on him purifieth himself, even as he is pure.

GOLDEN TEXT—*Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.*—I COR. 15:58.

SILENT PRAYER—*My faith is not vain, for I put it into all my efforts, and by daily use keep it active and effectual.*

A cynic, voicing his pessimism after World War I, wrote:

"After two thousand years of Mass
We've got as far as poison gas."

We are now in World War II, a fact that furnishes fresh fuel for pessimists. In between these two wars one of the belligerents, through its leaders, repudiated Judaism and Christianity, burned the books, and promulgated a renewal of faith in the pagan gods Woden and Thor.

As we view these signs of degeneration we may well ask ourselves what is the basis of our courage for the future. For courage we must have if we are to be equal to escaping from the treadmill in which the race is still caught after thousands of years of so-called culture and civilization, of faith in a higher power. How can we make our faith work to accomplish the ends we are convinced it should accomplish, and have a new heaven and a new earth instead of the same old conceptions of heaven and earth, both failures so far as our part in their building and upkeep are concerned?

Going back to Jesus, we find that He at least implemented His faith and made His heaven and earth after a new pattern. He was as good as His word in the spiritual realm, and "His word was with power." "He spake, and it was *done;* he commanded, and it stood fast." We shall have to acquire this power and learn to be as good as our word also if we are to make the world new, using the heavenly as a pattern.

Through faith we discern that the I AM, which we use habitually in identifying ourselves, is "the Christ, the Son of the living God." If we consciously use the I AM aright we identify ourselves more and more with the power of the Highest, the qualities of perfection, the nature of the heavenly. With faith such as this we may develop our powers of achievement and become

what we will. Furthermore we may build our world and influence those around us to build likewise according to the deepest desires of their heart.

Our work is to build the structure of our faith into life itself. Since we believe that peace is the ideal state of the new world that we desire to see ushered in, we shall have to build a consciousness of peace so strong and lasting that nations now imbued with the lust of conquest will relinquish all thought of strife in their eagerness to have part in universal peace. This work of peacemaking requires diligence of the highest order, for it involves the working out of a "place in the sun" for one and all by just and equitable means instead of by force.

We may "account that the longsuffering of our Lord is salvation," but the giving up of life by millions of young men does not fall in this category. The longsuffering that saves is an individual overcoming of inner struggles between the personal self and the higher self. Suffering results from the resistance and final yielding of the personal self, and is incidental, not vital, to the struggle. What is vital is "always abounding in the work of the Lord," keeping ourselves conscious of God as within us and of ourselves as in God, and acting in that consciousness, seeking the truth of every situation in that consciousness, and making ourselves live expressions of the "living God."

The advantage of believing in a living God is that such faith helps us to live. The life "lived with Christ in God" is what the world needs, and the hope that we as individuals and as a race can live that life is the basis of our courage to face the future.

One hopeful sign of progress in the last two thousand years is the fact that whereas tyrants and con-

querors once waged war without explanation or apology, they now feel constrained to justify acts of aggression and to disclaim all initiative in the breaking of peace. The race consciousness of the twentieth century is quickened immeasurably over that of the first century. The teachings of Jesus and the following of these teachings by those who wish to help build a new heaven and a new earth underlie this advance.

A further advance will cause individuals and nations to renounce sophistry and reform their desires so that they need no longer be camouflaged or disclaimed but can be stated openly without shame. Open diplomacy, open agreements openly arrived at, and open-eyed faith that will not be taken advantage of but that sees to the heart of a matter, are all works "of our Lord" in which we may profitably engage, each according to his ability, knowing that our labor will not be vain.

QUESTIONS

1. What power must we acquire or develop if we are to remold our world after the pattern of the heavenly?
2. What can we achieve through the right use of the I AM?
3. How can we build lasting peace?
4. What is the "longsuffering" that saves?
5. What is the advantage of believing in a "living God"?
6. What is the basis of our courage to face the future?

Pray for Victory

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SEVERAL weeks ago I asked for you to pray about my earache and also about a growth behind my ear, and I can truthfully say that if anyone has been healed through prayer I have. My earache is gone and also my growth. It just isn't there any more.

It wasn't one week after I asked for your help that I noticed a change. I cannot be too thankful, and I have told lots of people about it, some of whom even felt of the growth and knew it was there, and now I have no growth.

Thank you again for everything you are doing. I know God is blessing your work.—*M. J., North Dakota.*

I THANK YOU from the bottom of my heart for my husband's healing. We had the best doctors in Santa Rosa, had X rays; and the doctors had me almost scared to death—said my husband would have to be in bed for months—even said X rays don't lie; and every time the doctor left he would say, "Keep your fingers crossed." I asked him if he objected to Unity treatments, and he said absolutely no, said he believed in God himself. Then I sent the telegram to you and got hold of a

student who loves us, and from then on every X-ray picture was decidedly clear. Finally the doctor said: "Mrs. Cobb, I never saw such a miraculous short healing. The last X ray was as clear as a bell—no cough, no fever."—*F. A. C., California.*

I WANT TO thank you for your prayers. I have had wonderful answers. I had trouble with my colon and rectum, and the doctor said operate. I said no. The result was I was cured through prayer.

Two weeks ago I went through X-ray and flouroscope tests; the doctor said everything was in perfect order. God answered our prayers, and we are thankful.—*Mrs. A. S. R., Missouri.*

Filled with Plenty

I WANT to tell you how wonderfully I have been blessed. I wrote to you to pray that I might have a new home and nice environment. My heart is full of gratitude for the marvelous demonstration you have helped me make. God has surely heard our prayers. I have just moved into a lovely, nice, modern, comfortable home. The money for the down payment just seemed to come in from all directions. The whole transaction went through so smoothly and quickly that I know it was God's work.—*O. E., Ohio.*

He Shall Have Abundance

I HAVE BEEN very prosperous with the prosperity bank and your prayers, so please send me another one. I have had so much prosperity the last few weeks. My husband has had two raises in wages, and his health is

much improved. I owe it all to your prayers. I do thank you so much for your prayers.—*Mrs. P. L. W., District of Columbia.*

Search the Scriptures

THIS, my second, lesson is now being mailed to you. I wish I might express in words the buoyancy of mind and body that has been mine ever since starting this course. Your prayers I know have had much to do with this freedom of mind and body. The financial gains play no small part. Even the members of my family comment on the great change. Thank you for your loving help.

Your annotations attached to my last lesson paper were and are very enlightening. Thanks again.—*A. H., Indiana.*

Free from Care

IN MY last letter to you I mentioned my fear of getting up in front of people and singing. Almost instantly that fear left me, and I have been free from all that strain. It is indeed a pleasure.—*Mrs. M. L. M., Iowa.*

My Help Cometh from Jehovah

I HAVE BEEN receiving your *Weekly Unity* and *Daily Word* regularly and have gained much good from them, not only now while overseas but back in the days of civilian life. The articles have been the answer to my every prayer, have helped to keep my thinking straight when all outward appearances were negative, and have been a wonderful comfort whenever fears

have crept into mind. For this I'm forever deeply grateful and shall always be indebted to you for keeping my subscription renewed without my missing a copy. You will never know just how much Unity means to a man when he has been taken from his home and loved ones and placed on foreign soil, amongst strange people, with quaint ideas and customs, where one seems to be groping, seeking out in the darkness his new way of life with its many hazards. Unity is the ever-shining light. This you have provided for me. My humble thanks.—*R. E. C., U. S. Army.*

He Is My Refuge

JUST ABOUT two years ago, my husband became seriously ill with a form of rheumatism, our children had both been sick during the winter, and I myself was not very strong. Besides all of this, during the nine years of our marriage we had had very little in the way of worldly goods, and we were actually discouraged because we had tried so very hard to stay together and make a home for our two little girls.

Finally when my husband came out of the hospital, his job was gone, he was too weak to work, and our money was practically all gone. I wrote to you, telling you everything and asking that you pray with me.

In less time than I can tell I had a feeling that my husband should go to California. He agreed to this, and stayed with some relatives until he found a job. About three months later our little family moved there too, and in a year's time we all had our health, a very good position for my husband, a car, money, and so forth. Had our prayers been answered! Yes, a hundredfold.—*Mrs. L. C. G., Washington.*

Silent UNITY

The Christ shines in my soul, and I rejoice in the light from within.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield
Bakersfield—Della Shutts, Southern hotel
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242½ S Beverly
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 210 S Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill
Monrovia—Marie Fleming, 126 S Myrtle
N Long Beach—May Butterworth, 5460 Pine
Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs. H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Mr & Mrs L L Hill, 528 Arizona
Stockton—Mary Huck, Unity, 418 E Main
Taft—Della Shutts, Savoy hotel
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Duncan

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mildred Weidler, 2038 Silver
Lakeland—Ida Decker, 207½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, Federal bldg

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschoner, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, La Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Frederick Andrews, 1514 Park
Kokomo—Lydia Simpson, 523 S Washington
Muncie—George Townsend, 505 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Lu Dora Be Vier, 72½ N Saginaw
Redford—Lu Dora Be Vier, 17311 Westbrook
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6
Raton—C Schleifer, 323 S 4

NEW YORK

Albany—Marion Hoagland, YMCA
Binghamton—Carol Gillespie, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Elmira—Dale & Donna Newsum, 312 Lake
Flushing—Adele Woodruff, 135-42 40 rd
Ithaca—Dale and Donna Newsum, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W 47; Stella Wren, Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson, 1 E 57; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, 29 Gibbs
Roslyn Heights—Adele Woodruff, 58 Mineola
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralf O'Day, 34 High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Margaret Norwood, Masonic Temple, 5th and Broadway; Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, 50 W 5th
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Unity, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Wellington—Margaret Jones, 419 Courtland
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bldg
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Boas
Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Edward Robinson, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bldg

Corpus Christi—Wallace Tooke, Medical Professional Bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

Patty felt that she needed a grandma. She already had one grandma, but she was far away across the sea. How Patty found a dear old-fashioned grandma and what good times they had together is told by Katherine Berger in her *Wee Wisdom* story "Patty's Christmas Present."

•

"Have you ever thought that the elements of faith must be in accord, like the elements of a chord in music? . . . Let's think about it a little," invites Gardner Hunting in his article entitled "The Chord of Faith" in the December 2 issue of *Weekly Unity.*

•

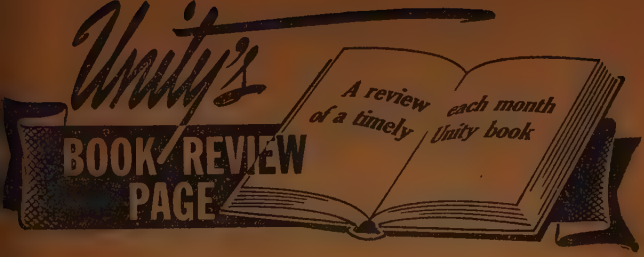
The series of articles based on Jack Holland's interviews with movie stars continues in *Progress.* This month the fifth article of the series (of eight) appears, and it's about Grace McDonald. This popular actress feels that much of her success has come as a result of knowing the truth about herself as a child of God.

•

In the *Good Business* article entitled "Face Conscious" Verne F. Ryland develops some interesting points as to how employers can help their employees even beyond the day's routine and the pay envelope.

•

As an adult with a knowledge of God's willingness to give you the desires of your heart, what do you want for Christmas? Martha Smock asks this question of the readers of her *Daily Word* article "What Do You Want for Christmas?"



How I Used Truth

By H. Emilie Cady

How I Used Truth is a book of selected articles by H. Emilie Cady, articles that emphasize the importance of living in the awareness of being God-sustained as well as God-created. "God not only created us in the beginning, but He is the very Fountain of Life ever abiding within us," she writes. Men are almost universally agreed upon the first part of this statement, but few have come to a very profound realization of the latter part. Miss Cady further states: "He who created us did not make us and set us apart from Himself, as a workman makes a table or a chair and puts it away as something completed and only to be returned to the maker when it needs repairing."

The eleven articles comprised in this one volume of *How I Used Truth* are sublimely expressive of the divinity of God's children. Each article is a spirit-moving entreaty to do something about the Truth we know and to "let the Father manifest through you in His own way."

(Bound in green cloth, *How I Used Truth* is priced at $1; in the flexible binding, $2.)

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

Finding the Christ	*Russian*	$ .25
How I Used Truth	*French*	.75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
The Mental Equivalent	*Russian*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	The Mental Equivalent	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
		Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures		1.00

NEWS from UNITY

"Just what should I do and what should I leave for God to do in bringing about an answer to my prayers." Worral G. Sonastine feels sure that every student of Truth has asked himself this question at one time or another. Beginning with an anecdote about a farmer who left his pigs in the Lord's care while attending a camp meeting for three weeks, Mr. Sonastine's article in January Unity *presents in an interesting manner practical suggestions for seeking guidance as to what to leave to God. The title of the article is "What Shall We Leave to God?" (This article also appears in translation in the current issue of* El Sembrador.)

Unity Serviceman Continues Study

A Silent Unity worker now in the army and his wife are faithful in sending in their lessons and declare that every lesson helps them to realize some new blessing. For example the husband wished to be among the men transferred to another camp. The consensus of opinion was that only those who had a "pull" with the general would be considered. "However," the young wife writes, "we prayed about it and when the list for those to go came out, Eric's name was on it. We realized that preparing the Correspondence Course lessons had helped to make the presence of God seem very real to us. We are thankful and feel that part of our thanks should go to the Correspondence School."

If you are interested in a course of Truth study at home under the supervision of competent teachers you may have complete information by writing to the Correspondence School Department, 917 Tracy, Kansas City 6, Mo.

Order Early

Last year the number of pieces of mail handled by the government postal service reached an all-time peak, and postal authorities have estimated that the number of pieces mailed for Christmas this year will be double that of last year! Therefore we

wish to emphasize the importance of your placing your orders early.

Believing that you will welcome suggestions about ordering that will help us serve you more efficiently in spite of the heavy holiday mail, we offer the following:

1. Use order blanks whenever possible.

2. Check your order before mailing to see if you have given us the name of the book or magazine you wish us to send you and each of your friends. When we do not know what publication you wish sent to a friend it is necessary for us to write to you for this information.

3. Check the latest information you have about the addresses of your friends and relatives, and be sure to send them to us correct. (Include if possible the number of their *mailing zone* if they live in a large city.)

4. Order early!

By checking the above items carefully you will help us serve you and many other friends. Our blessings are with you throughout the Christmas season and the new year.

Hilde Returns to Progress

The readers of *Progress* magazine are looking forward eagerly to a new series of three stories about an old friend, Hilde. Hilde is a lovable Swedish character who made her debut in *Progress* about five years ago. A Truth

student with a whimsical personality, Hilde appeals to *Progress* readers through her wit and kindly understanding.

The first story of this new series appears in December *Progress* and is entitled "Christmas Party." The author is Beatrice Swanson Chesebrough.

When Unity Magazines Are Delayed

We ask your patient co-operation by waiting several days before writing to us when your Unity magazines are late. When a letter comes to us from a subscriber who reports not receiving his magazine at the usual time, it is necessary to remove the mailing stencil (used to address his magazine wrapper) from the mailing cabinet. While his letter, with the stencil attached, is being routed through the office for investigation it may be that the current mailing of the magazine he has subscribed for is being addressed and is leaving Unity headquarters. But this friend's magazine is not in this mailing! Why? Because his stencil is missing from the mailing cabinet. However a careful system

provides for the sending of the magazine later, but even so another copy of this friend's magazine is delayed.

Your Unity periodicals are sure to be part of the heavy holiday surge of mail, and they may be a little late in reaching you. In spite of the enormous amount of mail handled, very, very little mail was actually lost during the Christmas season last year, and we believe this statement will hold true this year. If you do not receive your Unity periodicals on schedule, won't you please allow plenty of time for them to be delivered before inquiring about them?

More Praise for Daily Word

A friend in Ohio writes: "Since *Daily Word* was sent to me as a gift I have noticed a marked change in my mental and physical condition, also a great spiritual uplift."

Another friend writes: "I am enjoying *Daily Word* so much that I want everyone to have it. It makes me a better Christian. I have always thought I was a Christian, but I see now that I was groping in the dark. Having Truth in my life is like opening a door and flooding the room with sunshine."

Y. M. C. A. Commends Minneapolis Unity Center

In a recent bulletin entitled "Points for Parents" issued by the Y. M. C. A. of Minneapolis, Minnesota, recognition was given to the Unity center of that city as one of the excellent organ-

izations working with youth. The purpose of the bulletin was to point out that juvenile delinquency can be prevented only through the formation of right habits and character, education in good citizenship, and a reverence for spiritual values. It suggested that these can best be achieved by parents helping their sons and daughters to discover a program of living that includes participation in activities sponsored by such groups as Unity young people's organizations.

(Youth of Unity is an international organization of young people interested in the Unity teachings. Further information about organizing the young people of your Unity center into a Youth of Unity chapter may be secured by writing to the Executive Secretary of Y. O. U., 917 Tracy, Kansas City 6, Mo.)

New Unity Book for Bible Students

Does the Bible student on your Christmas list have a copy of the revised edition of *Mysteries of Genesis* by Charles Fillmore? If not, he will bless you on Christmas morning and through the days ahead for giving him a copy of this latest Unity book.

The new *Mysteries of Genesis* (twice as large as the former edition but the same in price) is Mr. Fillmore's response to the demands of Unity students for a detailed metaphysical interpretation of the Book of Genesis, key to the Bible. The author has interpreted every chapter and verse or group of verses according to the idea or thought unit presented. This book offers a delightful adventure to Bible students who aspire to greater understanding and who look forward to teaching others about God's plan.

Your better understanding of life is the reward that gives you greatest happiness. Life pays; it pays by giving itself.—*From What Are You?*

Let Unity Books begin helping your friends this Christmas

HOW I USED TRUTH

by H. Emilie Cady. This is an ideal book for the new Truth student, especially the one who has read **Lessons in Truth.** It is a powerful and profound presentation of Truth in clear, direct language, and makes a gift that will change one's outlook on life.

HAVE WE LIVED BEFORE?

In this book Ernest C. Wilson gives his views on reincarnation and shows how one may use this doctrine to advantage in the present life. It presents many new thoughts helpful to any person, even though he may not accept the idea that we live more than one life upon this earth.

LOVINGLY IN THE HANDS OF THE FATHER

Ten solutions (in one volume) by Evelyn Whitell of common personal problems. Titles of some of the chapters are "God in You," "There Is an Infinite Power within Us," and "Practical Promises." This book promises pleasant reading for a friend as well as a world of new thought and vision.

GOD IS THE ANSWER

by Dana Gatlin, explains that by lifting our mind to think God's thoughts after Him we can remove sickness, poverty, and fear from our life and become free to develop our God-given talents. Even friends who are not Truth students will welcome this book.

WORKING WITH GOD

by Gardner Hunting, is filled with inspiring directions for being happy and successful through the expression of the divine possibilities within. This book appeals especially to men.

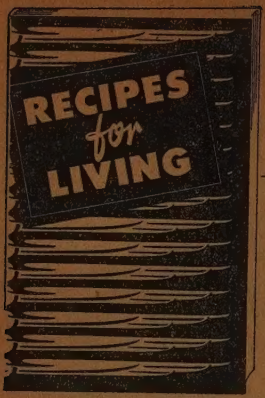
WHATSOEVER YE SHALL ASK

is a book of actual experiences and problems solved through the advice of a friendly, Truth-minded physician, Doctor Houston. Appropriate for anyone who enjoys good reading. By Zelia M. Walters.

These books, in holiday wrappings, will be mailed direct to your friends if you wish, and an attractive announcement card bearing your name will be inclosed. They come in dark-green cloth priced at $1 each; in black flexible binding at $2 a copy.

ANY SIX OF UNITY'S $1 BOOKS, NOW $5.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.



The New Unity Greeting Booklet

If you have been sending Unity greeting booklets to your friends as holiday messages of love and encouragement, you will be especially delighted with the new booklet *Recipes for Living*. It is a collection of poems and short articles that have appeared in Unity periodicals and that our readers have requested again and again. Every page abounds with easy-to-remember Truth ideas. In addition to *Recipes for Living* there are other Unity greeting booklets that convey the warmth and beauty that characterizes the Yuletide season.

LIST OF UNITY GREETING BOOKLETS

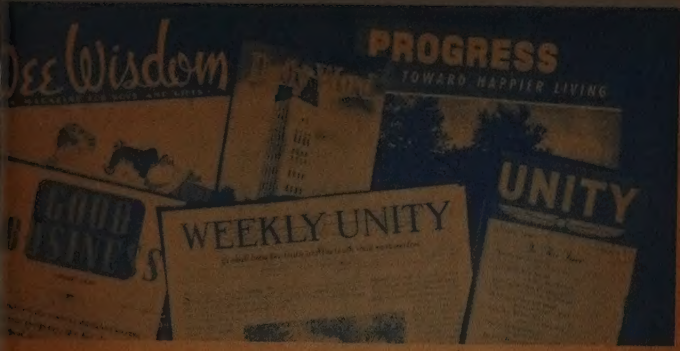
ARE YOU GETTING ALL YOU WANT FROM LIFE?, THE CHALLENGE OF THE DAWN, GIFTS FOR THE CHRIST, GOD IS BLESSING YOU NOW, THE GREAT HELPER, HOLY BREAD, LIFE IS CONSCIOUSNESS, PRAYER OF PRAYERS, RECIPES FOR LIVING, THE MENTAL EQUIVALENT, THE PROTECTING PRESENCE, TWENTY-FOUR GOLDEN HOURS.

A Unity Greeting Booklet Is an Ideal Christmas Message

Unity greeting booklets are acceptable to every type of person—those who understand the Unity ideas and those who have never heard of them; they are attractive to the eye, and with them come mailing envelopes requiring only 1 cent postage. Price, 10 cents each; assortment (or 12 of your selection) of

12 for $1

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.



Gifts That Express the True Christmas Spirit

Weekly Unity—A cheerful visitor ...r the friend to whom the study ... Truth is new. Since it goes into ...s home every week, it is a con... ant invitation to him to apply ...ruth to his problems.

...ood Business—For businessmen ...id businesswomen. Devoted to ...counts of how Christian principles ...ve worked in business. The arti... ...es are entertaining as well as in... ...rmative.

...ogress—For the young in heart—...venteen or seventy. It features ...ories, articles, poems, and the true ...periences of persons who have ...ed Truth in their living. Unity's ...ustrated magazine.

Daily Word—Give this magazine to anyone who would be interested in a daily devotional program. The lessons show one how to know and live Truth day by day.

Unity—For your friends who will be inspired and stimulated to greater spiritual unfoldment by the articles on metaphysics and on spiritual healing to be found in this pocket-sized magazine.

Wee Wisdom—A gift that will thrill all boys and girls from five to thirteen. A magazine filled each month with things that children most enjoy—stories, games, poems, cutouts, puzzles, things to do and to make.

Gift subscriptions begin with the Christmas issue, which will reach your friends just before Christmas, along with a lovely folder announcing that the gift is from you. A year's subscription for any Unity periodical is $1.

...NITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

MERRY CHRISTMAS

God Bless You Everyone